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In This Issue: Is the Tide of Freemasonry Receding?

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Vol. 36 FEBRUARY, 1941 No. 6

WASHINGTON In the nation's capital this month important discussions are in progress. One of these pertains to the amount of support we are to give to Britain in her battle for the maintenance of free human institutions. Another is the conference of Grand Masters of Masons assembled to discuss the place of Freemasonry in the present scheme of things.

As the legislators represent their 130 million constituents, so Grand Masters speak for the Craft. Their words and acts are vital to the future not only of America but to the whole world. There never have been more serious moments in our national life.

If the words spoken are to be but the verbiage of men restricted by narrow views little can be hoped for. It is a time for broad, constructive vision and minds capable of putting into effect plans for the betterment of conditions. Look back across the pages of history. Any ideology, any belief, any religion, any system of government or of life that begins to contract and to narrow itself begins to die. The eyes of Freemasons in this country are upon its leaders in Washington in this fateful month of February, 1941. They stand, as all of us do, upon the watch towers of history and have offered to them the glory of making contributions in sacrifice and exertions needed by a cause which it may not be irreverent to call sublime.

FRATERNITY There is a satisfaction in accomplishment of good not otherwise attainable.

Whether it be the proverbial making of a better mousetrap, the inspiration of an impressive speech, the writing of an editorial or the thousand and one things which form the day's work for all of us, in that satisfaction, money is of secondary consequence.

It is in the power of few to translate perfection into reality from imperfect tools. There are a million reasons why this is so. It is, however, possible, so to labor and concentrate with our best efforts as to win merit and understanding and a pat on the back, which is vastly comforting.

The Mason who keeps in mind his professions, who sees his fraternal path straight and clear before him—and follows it—gets a meed of merit from the consciousness of well-doing which glows and spreads about him as radiant as a beam of light. Further, consistent following of the path becomes at once a familiar habit and easier to travel, increasing and spreading happiness as do the ripples from a pebble thrown into still waters.

The Landmarks of Freemasonry are or should be familiar to all Craftsmen. They set the course for the discerning eye to follow and lead inevitably to Greater Light and understanding.

There is no satisfaction like that to be found at the end of a life spent in behalf of true fraternity.

TEMPLARY The semi-military character of Knight Templary with uniform, sword and buckler, legions marching in parade and ritual based upon discipline and drill, serve to present a picture which, however impressive, may or may not, according to individual viewpoint, be indicative of an aggressive militancy, or crusading spirit in behalf of its principles.

Based primarily upon a period of medieval history when fanatical Crusaders from many European countries sought to rescue the holy places of Christendom from the equally fanatical infidel, the Order, in the light of present-day events and enlightened thought, is somewhat of an anachronism.

That it has accomplished some good is undeniable, for chivalry is not yet entirely a lost art, and its Chivalric degrees teach their lesson in an enlightened understanding of human relationships. Its ceremonials are beautiful and deeply impressive.

Yet, to be genuinely useful, any organization would seem to need a positive objective, and it is difficult just now to see what the Templar objective is.

Some years ago a plan to educate deserving youth in the higher branches of learning was promulgated. Through an annual levy upon the membership large sums of money were raised and spent in a laudable effort. Criticism of the results or methods subsequently arose and assessments ceased; the plan now is running along on a greatly reduced momentum.

Certain gifts are made annually to charity—especially around Christmas time. These are comparatively small, amounting to little more than "passing the hat."

Something is needed to revivify this "Order of Christian Knighthood"; to make its deeds conform to its professions! Is it not possible to bring it into closer contact in a realistic way with things as they are in a modern and changing world, or shall it remain largely static in a dynamic state? The answer depends largely upon the vision of its leaders, for otherwise, slow death will be its fate.

OPPORTUNITY? The question of the war aims of the nations is frequently asked. For Germany and her lesser partner in crime a new order in Europe is proposed. Upon what basis of equity or good will the new order will rest can be fairly deduced from the unscrupulous methods used to initiate it. They call for utmost condemnation, being incredibly cruel, unfair and unworkable except by the perpetuation of brute force.

For Britain, the present problem is that of self-preservation and, presumably, the perpetuation of that system of justice which has heretofore characterized her acts and dealings with many different races, and which, while admittedly not perfect, is the closest approach to

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Alfred Hampden Moorhouse, Editor and Publisher.

a universal democratic formula thus far attained—if the British Commonwealth of Nations is taken as a criterion.

But there will be need for something far different to anything heretofore existing when the end of the present conflict comes. Profound changes in the economic and social structure call for an entirely revolutionary plan. The redistribution of wealth to make a fairer division of the proceeds of labor and the fruits of the soil that all may share more equally in earth's bounty and man's ingenuity are of the essence of the new day. There will be upheavals and overthrowing of many established processes as well as heartaches over the disturbance to a settled order which no longer meets the needs of people everywhere. Problems which will be presented challenge the best talents. They will not be insoluble though they may seem irreconcilable on the basis of earlier precedent. New thought, based on the reconciliation of a multitude of ideologies; the dilution of hate; recognition of charity as a prime motivating impulse; in short, and in the last analysis recognition of the fundamental virtue of a universal brotherhood of man under the Fatherhood of God as the ultimate medium for establishing permanent peace and comity among the nations.

In Freemasonry, apart from religion, is to be found the medium for the realization of such an ideal. It is, indeed, safe to say that only through ideals fundamental to the fraternity is the proposed millenium possible.

Had Masonic principles guided men in recent years there would have been no war. Could these principles now be put into effect peace would prevail. In any case, whatever the future holds, the factor of Freemasonry is vital to it.

COMPROMISE? In all the argument pro and con there apparently lies beneath the surface one fundamental concept: that we in the United States of America want no part in the purely physical phase of war, where men meet men with all the devilish implements of war contriving to destroy each other or inflict physical pain and the unutterable anguish of mind which are its concomitants.

Being three thousand miles away from actual conflict we can view with some semblance of objectiveness the distant, dire scene. Spiritually, however, this country is a unit, or nearly so, in its desire to see democratic principles prevail. This not merely from selfish motive but because our intelligence tells us that not

through force is the world to be saved, but the knowledge further that it has been tried before and that wars settle no problems, rather that they create newer, greater ones.

This is as it should be, and yet in the present struggle for survival of the human spirit no considerations for self should deter this great democracy from putting its weight into the scales and doing all it can in the production of materials and machines to hasten the fall of the dictatorships which seek to make men slaves.

Freemasonry here represents a cross-section of intelligent public opinion. Men within it are, generally speaking, above the average in mental capacity. Imbued as they are, or should be, with strong spiritual incentives, they wield greater proportionate influence than ordinary. We are not a negligible factor by any means.

Trouble is, that having set ourselves up as disciples of a very high cult, we do not know just where to tread without violating some political inhibition and bringing wrath and condemnation upon our semi-sacred heads.

Well, each man is entitled to his opinion and there are without doubt many different opinions upon the subject of what the Craft should or should not do in the present world crisis, yet it would seem that if there can not be complete unanimity, groups with conflicting interests and ends can emerge from a series of conferences with a workable compromise and yet without destruction of the ideal. A procession of vague figures wandering about aimlessly in a mist which sometimes shows the hazy outlines of dream-like gothic buildings is a weak and negative answer to the forces of evil that seek to destroy the spirit.

In these days, when death and destruction spread like a plague on the earth, a message must be positive and dynamic to bring hope and uplift to troubled minds, and there are many troubled minds among the Craft today.

HELVETIA

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Monsieur A. H. Moorhouse
Boston (Mass.)

Le Grand Chancelier de l'Association Maconnique Internationale vous prie d'agréer l'expression de ses sentiments frat. et vous adresse ses vœux pour la nouvelle année.
JOHN MOSSAZ.

Freemasonry in Switzerland still survives, though surrounded by a sea of war.



A Monthly Symposium

Is the Tide of Freemasonry Really Receding? Why?

ALFRED H. MOORHOUSE
BOSTON

The Editors;
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

THE REAL TIDE IS RISING

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"Is the Tide of Masonry Really Receding? Why?" As this our topic for present discussion is framed, it is evidently expected that the answer will be in the affirmative. Yet we are unwilling to assume, without further consideration, that the tide of Masonry in the United States is receding. The "why" as phrased above should really supply the pertinent matter for our contribution.



If we are to take as the high tide for American Masonry the period just preceding the years of economic depression, it might be possible to say there had been a recession. But that would apply solely

to the number of members. That there has been for several years a continuous loss in this regard is not open to argument—it is proved by the official figures that in every jurisdiction there has been recorded a diminishing total.

But a tide of lessened height does not always mean a diminution of useful force. The comparison of high and low in this connection is only to be measured by accomplishment of purpose. An excessively high tide may be destructive in its effects. And we are of opinion that the sudden accretion of members by the American Craft during the period mentioned constituted an element of danger to the institution. Under impulse of the war years and the unsettled period that followed initiates were numerous, far beyond any former figures. In many cases they were beyond the capacity of the lodges to assimilate and properly instruct. Men petitioned thoughtlessly, because others of their acquaintance were doing the same thing. This quick and unreasoned enthusiasm soon died away. The economic pinch came and the falling away in strict proportion to the abnormal increase. Those who bought their way into Masonry as they bought silk shirts, simply because they had money to spend, found that both were for them worn out, and were not renewed.

Reckoned on any long range basis our Masonry over a considerable period of years will show a safe and creditable increase in membership. We will venture the assertion that as a real force for good in the nation the fraternity is at its point of highest strength. The influence of the Craft is today farther and more beneficially reaching than ever before. The membership, for all the apparent indifference so constantly bewailed,

is making a greater contribution to the thought of the time than at any former period.

One has but to compare the Masonic press, or at least the worthy section of that press, with its conditions and contents during the "high tide" period, to satisfy himself that our estimate is well based. Then the principal topic was the phenomenal classes of initiates that tested the capacity of lodges to receive and give them the semblance of entrance. It was seldom that a warning was uttered that quantity was being placed above quality in choice of material. "We need the money" was the easy excuse for rushing the machine. It was volume of output at sacrifice of the true Masonic texture.

Today the inquirer who goes below the surface indications will find that Masons generally are recognizing other and greater values than are included in a suddenly lengthened roster; real men are accounted a greater asset than a mere collection of names. We believe, as the result of a long acquaintance with the American Craft, that the tide of beneficent influence exerted by the fraternity in the lodges and Grand Lodges is constantly rising to a lasting benefit, both to the membership itself and to the nation.

This our subject deserved a treatment not possible within these limits, for the edification and encouragement of brothers who may place undue emphasis upon the recent tales of mass suspensions for N. P. D. Some may perhaps reach conclusion that the institution itself is headed for extinction. To them we would say, and with all emphasis at our command, that American Masonry is rising on a mounting tide, without any showing of recession.

THE TIDE EBBS AND FLOWS

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE topic offered for discussion, "Is the Tide of Freemasonry Really Receding? Why?" is rather ingeniously phrased, for the second question implies an affirmative answer to the first. Measuring solely the factor of numerical strength, there is no room for argument. The records speak for themselves. It cannot be denied that during the last decade indifference has taken its toll. Burning the candle at both ends, it is equally patent that during this period there has been a diminution in the numbers of those who have sought to be enrolled under the banners of the fraternity.



To find an acceptable answer to the inquisitive

EBB TIDE

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

FREEMASONRY on the continent of Europe is in almost total eclipse. In the British Isles, however, the Masonic fire burns brightly. Innumerable illustrations affirm this. The solidarity of the brotherhood there under great stress is perhaps as fine a testimony to its function and fruitfulness as we are likely to see. Regularly, with fidelity to form, and which is more to the point, complete dedication to its elemental objectives, charity is practised and men united in the cause of right and truth against injustice and cruel oppression. No word of rancor or ill-will is heard in any organ of the Craft, but evi-



dence of a complete devotion to Masonic ideals abounds in the daily Masonic routine.

In this country there is undoubted recession in members and influence, to search for the cause of which involves consideration of all the vagaries of human thought and the inhibitory influences to which life in a largely materialistic world is heir—a topic far too great for this symposium, but in its essence boiling down to two words: Human selfishness.

The ebb and flow of tides are among Nature's mightiest manifestations, eloquent testimony to the power and wisdom of the Great Artificer of the Universe. The pull of the moon and other celestial bodies direct and govern the acts of every living thing on earth—and humans are among these.

After the receding tide, there remain upon the strand flotsam and jetsam—the refuse of its mighty action. With the flood of the returning waters this is all washed clean again. Human souls, despite men's aspirations, are but as grains of sand in illimitable space; their pitiful performances of small consequence in the eternal scale of the universe.

Such struggles as have been made toward light, which Masons avowedly seek, may seem small in their compass, yet they do show an urge toward higher things and are a dedication toward one phase of Divine purpose. That is the aim and justification for Freemasonry.

Human error is a common thing. Phases of it abound all through recorded history. Wars and incitements to war are among the chief errors of human society, evidencing divergence from the principle of universal brotherhood to fratricidal strife—self destruction.

Essentially, present conditions are due as much to materialistic thinking as to any other one thing. Men have neglected the larger, spiritual values of life, sacrificing happiness in a mad race for things of the flesh.

The pendulum swings, first one way, then another, and as now we see a recession in the "tide" of Freemasonry, so surely will that tide return again, when a better comprehension of the plans upon the Trestle Board will obtain and men will seek counsel in a larger way of how best to work and best agree for the benefit of all.

On any tide, in any ocean, are cross currents; storms arise so that there are shipwrecks; dark days; periods when hope fades and fear prevails; the weak become confused; but always in every situation there have been

"Why" is not so easy. Numerous theories have been advanced, running in all directions, and there is probability that all of these conclusions contain elements that have affected the situation as a whole.

Freemasonry is a human institution, and as such is subject to the trends and vicissitudes of changing human ideals, predilections, habits and standards. The philosophy of life changes from a severe Victorian era to one of greater liberty and license, and men are unconsciously affected by such mutations.

Freemasonry always has thrived to the greatest extent in periods of peace, sanity and economic security. It is paradoxical that when unrest and distress prevails Freemasonry does not have its strongest appeal to men, but such is the nature of mankind. Even religious fervor does not find its greatest resurgence when its beneficent ministrations are needed most. The defection of the "indifferent" members is conveniently regarded as a process of separating the chaff from the wheat, of getting rid of the insincere, the faithless and the unworthy. There is doubtless much ground for this view, but the indifference in many cases is more apparent than real. If the precise motive for backsliding could be ascertained we would have the correct answer to our problems.

Plenty of suggestions have been made by men who are thoroughly imbued with the spirit of Freemasonry, as to how the tide may be turned, although their ideas frequently are of a contradictory nature. We have groups of brethren who stoutly maintain that Masonry, in order to survive, must take its part in the affairs of the world, must openly and unequivocally let the world know where the institution stands on matters affecting the welfare of mankind, throwing its full strength and influence to the attainment of objectives deemed worthy—abandoning all those inhibitions which have characterized the fraternity throughout the ages. Others are convinced that such a course would lead to utter destruction, that the institution is not fitted for such a program and was not created for such a purpose.

Greater charity is advocated by some, while others point out that Freemasonry is not primarily a charitable institution, and that this is by no means its most important function. The development of the social side of the fraternity has its appeal to many; some frown on anything that may in the least detract from its serious aspects. There are those who would popularize the institution by reducing all fees and dues to the absolute minimum; others who would make it more exclusive by the exaction of greater contributions. Indulgence in sports and games with official backing finds favor with some, bringing a shudder to those who see nothing but rowdiness in sports of any kind. Some long for magnificent and superbly equipped temples for the exercise of our rites, while others profess to prefer to climb up rickety back stairs to the lodgeroom over Simpkin's store. Perhaps there is an element of strength in the very diversity of opinion.

Yes, the tide has been receding for a period, but what of it? It has happened before, but while the tide ebbs and flows there is gradual advancement, and Freemasonry stands firmly on its sound and unchangeable fundamental principles.

men of vision with strength and courage to bring the Craft through storm and stress.

Let us now seek those strong men within our Craft,

and having found them strengthen them by every means to insure a safe voyage to a harbor where light and life will be free in its truest sense.

If Napoleon Could Not, Can Hitler?

By PHILIP GUEDALLA, *English Historian and Biographer*

While armies veer uncertainly across the map of 1941, it is sobering to turn to the inspection of other armies moving across the map of other years. For we know now precisely where they started from and who led them and how far they got. The causes of their ebb and flow are neatly tabulated in textbooks. Yet, while they were in motion, their impetus and impact were just as incalculable to their contemporaries, as unsolved a riddle, as this morning's news.

When Napoleon jerked himself back onto the throne of France one March day in 1815 and headed north a few weeks later for an easy Anschluss with the Belgians, nobody in London or along the dusty hedgerows before Waterloo had any notion they were living through the Hundred Days and that there were only twelve more days to go; for, "as our ancestors saw it first," the greatest living British historian has written, "they did not know whether the Hundred Days, as we now call them, would not stretch out for 'a hundred years.'"

But we know all about them now. The movements are all plain to view in the unwinking light of history. We can discern the causes of that inevitable allied victory won by composite and not wholly satisfactory forces over an incomparable army and predominant gun power, wielded by the greatest soldier of his day. It looked unlikely at the time; it looks unlikely still. But the unanswerable fact remains that it happened.

There is no appeal from the event. It flowed from causes which compelled it. We can analyze them now at leisure. We can see that there was very little need for contemporaries to hold their breath in 1815 since it was the inevitable that happened. If it had not come at Waterloo it would have come on the Rhine or in Lorraine. It might have missed that rainy Sabbath day in June; but in that case it would have come in August or September. We can see it clearly now by the cold light of history; and there is a great deal to be said for steadying our shifting survey of the uncertain present by calm inspection of the fixed unalterable past.

Intelligence is normally employed in arguing from the known to the unknown. What is that we wish to know? It would be satisfactory just now to secure a reasoned forecast of the immediate and ultimate prospects of Adolf Hitler. Well, we know what became of Attila. But examination of the course pursued by barbarian invasions before their inevitable check may well be less instructive than a survey of the victorious aggression of Napoleonic France operating over the fields and cities of a more developed Europe. The parable is less remote. The time is nearer to our own and the conditions of the problem more strictly comparable to those in which the riddle of today presents itself for our solution.

For it is not so long (as history counts time) since

another conqueror pitched his armies up and down the map in bold defiance of political geography, improved upon the art of war as practiced by less enterprising adversaries, and sent lines of bayonets marching through the silent streets of subject capitals. We have seen something of the kind in the unpleasant sequence of Warsaw, Oslo, Copenhagen, Amsterdam, Brussels and Paris. But an older Europe saw a similar event unroll itself down a long avenue that ran through even greater cities. For Rome, Vienna, Berlin, Madrid and Moscow is a roll that has a more impressive ring.

But such marches rarely terminate where the commanders call upon the marching lines to halt. The drums still thundered on until tramping feet echoed in the streets of Paris as the allies brought the war home again full-circle to its starting point. For wars have an uncomfortable way of coming home to roost.

Napoleon's was a career of conquest which we may regard according to our point of view as an epic or an outrage. Our judgment of it is irrelevant today. Yet nothing could well be more relevant than a survey of the causes underlying the tremendous ebb and flow of the Napoleonic armies across Europe. What forces sent them forward? Which factors checked them? How many of the same ingredients are present in our own problem? Here are questions worth answering in 1941.

In the first place it is evident that the range of the Napoleonic conquest—compared with the Teutonic raid on Europe—was far wider, both relatively to contemporary means of transport, and even absolutely. Bonaparte's attempt at continental domination opened where Hitler's seems to halt. Late in the Summer weeks of 1805 he switched his striking-force from the hills behind Boulogne to Central Europe. They had been waiting hopefully in full view of the English Channel for the chance to invade England, for the chance that never came. Now, in half an hour of dictation, he launched them at a simpler target—at those Austrians, whom he could always beat. (It is one of Germany's misfortunes that the Austrians and Italians are now there for some one else to beat.) The Austrians were waiting in Bavaria. But Napoleon passed north of them and moved 200,000 men in sixteen days into the angle of the Rhine and then wheeled south on a front of 120 miles, eliminated Mack at Ulm and rode into Vienna. Forty-three days after Ulm the Austrians and the Russians were destroyed at Austerlitz.

Next year the Prussian Army was destroyed at Jena. The Emperor rode into Berlin; and in a campaign of seven weeks he had reduced the Hohenzollerns from a European monarchy to a Baltic principality. That was the tempo of the Napoleonic conquest in an age when armies moved no faster than a marching foot-soldier,

and human fancy could not grasp anything more rapid than a man on horseback. For the Emperor had nothing to learn from the blitzkrieg, so far as his pace was concerned. It was temporarily slowed up by the Winter campaign at the gates of Russia, and even Friedland scarcely served to efface the memory of Eylau.

But Napoleon's range and pace returned in 1808, as he swept into Madrid and out again in menacing pursuit of the British expeditionary force, which the unchanging ubiquity of sea power had planted on the coast of Portugal. The Emperor was soon sweeping across Europe on Vienna. In a five-day manoeuvre he drove the Austrians into Bohemia; and within three weeks of his arrival in Germany he rode into Vienna once again. That Summer there was a good deal of fighting on the level fields outside the city as he tried to convince the Austrians of their defeat. At Aspern-Essling they were slow to learn their lesson. But he emphasized the point at Wagram, and one more war wound up in a Napoleonic victory.

The hunt was resumed in Eastern Europe, as Napoleon passed 400,000 men in four days across the Niemen into Russia. In twelve weeks he was at Moscow, riding into the last conquered capital of his career. This time a military victory was indecisive, and the geographical achievement of occupying Moscow and thrusting into the heart of Russia proved indecisive too. For the heart of Russia proved to be movable. It was in the Russian armies; and since they managed to elude his blows, Napoleon never reached it with his thrust. (It was the lesson of 1812, and it may well be that of 1940, that a military victory is not necessarily decisive.)

That seemed to be the end. A shrewd English soldier once compared Napoleon's career to the trajectory of a cannon ball, which must either go on or drop. When he could go on no further, Napoleon dropped; and the stages of his fall are marked by the names of the receding tide of battles fought with decreasing forces as his armies ebbed toward the French frontier. Then the war entered France. Guns thundered at the gates of Paris, and presently the tide of foreign uniforms flowed victoriously through its conquered streets, as a white-faced man sat huddled in a Russian Army cloak in the far corner of his carriage, while hooting mobs with angry eyes threatened their Emperor on his way to exile. That was the end, until he made a swift return the next year, thrust into Belgium, and tasted final military failure twenty-five miles from the French frontier at Waterloo.

There in brief panorama is the episode of Napoleon Bonaparte, whose interruption of the course of history ended for himself in tropical exile at St. Helena and for his countrymen in defeat and impaired man power, leading them a generation later to Sedan and, a generation after that, to Vichy.

Is there any parallel with today's phenomenon, the monomaniac who is Europe's lord of misrule from the Russian frontier to the Bay of Biscay? The two men are immeasurably different. As I remember writing in these pages a year or so ago: "Hitler, if his own professions are to be believed, is nothing if not German. This is the authentic war-whoop with which Arminius's braves came yelling through the trees of the Teutoburgerwald at Varus's huddled legionnaires. But on which side would you have found Napoleon that day?

His place was surely in the Roman ranks. For if ever there was a Latin it was Napoleon Bonaparte."

His clear-cut intelligence, his wine, his women—could anything stand in more vivid contrast with "those solitary reveries on misty mountain tops, that fanaticism about Blood and Breed, that vegetarian celibacy" of the hazy German, intoxicated with false erudition and Wagnerian memories? There is little enough to be learned from a comparison of the two men, since as human beings they are scarcely comparable. But it is not unprofitable to juxtapose their two careers, to confront this morning's newspaper with Napoleon's achievement.

What forces sent Napoleon forward to ephemeral success? Which factors checked him permanently? And how many of them are present in or absent from the challenge of today's German aggression?

His own military genius (and the ineptitude of his adversaries) apart, Napoleon was carried forward to his triumphs on the surge of the French armies. Now the French armies in the first decade of the nineteenth century were moved by a distinctive driving power, which they owed to the French Revolution. It was barely a dozen years since the young republic had faced the world in arms. The challenge of the European monarchies was heard in Paris, where men had dared to execute a king and drown privileges in blood. For the Revolution stood for their whole future; and when it was challenged France stood to arms, unfurled the Tricolor and marched to war with beating drums. That was the temper of the French armies after they had made the little general from Corsica First Consul of the Republic, and the First Consul crowned himself Emperor of the French.

For the older men in any unit of the Imperial Army had served in the revolutionary ranks. First called to the colors in the defense of the Revolution, they had marched with Bonaparte into Italy or with Moreau on the Rhine; and the endless wars of the empire were for them a mere continuation of their republican campaigning. They charged at Austerlitz with the same dash, the same contempt for unemancipated enemies as they had experienced in the bright dawn of the republic. The Revolution was a driving power of incomparable force; and the last wash of that tremendous wave still had strength twenty years away to send the Emperor's cuirassiers up the trampled slope toward the British squares at Waterloo.

The motive power of the Revolution was the force by which Napoleon was enabled to drive his imperial juggernaut across Europe. Behind him revolutionary France was a powerhouse. Can we discover any parallel in contemporary Germany? Those eccentrics who can still detect any traces of genuine revolutionary impulse in the sordid alternation of trickery and violence by which Nazi showmanship imposed itself upon the German Republic may proclaim that here once more a revolution faces the world in arms.

Was it a revolution? Are we really sure that the same human impulses which stormed the Bastille burned the Reichstag? Is the Horst Wessel song a "Marseillaise"? And were the Nazi nominees of Rhenish heavy industry the young Dantons of a new republic? The French of '93 were fighting to be free. The Germans of today are fighting to be conquerors. They announce it once

a week to conquered Poles and Dutchmen. Tribal impulse or a nation's lust for international revenge may be a formidable thing. But it bears no possible resemblance to the swinging step that carries men forward to their freedom. That was the pace at which the French armies hurried across Europe. That force sustained them; and it was eventually canalized to turn the grinding mills of the Napoleonic Empire.

But there is nothing of the kind discernible in Germany today. Pride wounded by military failure to snatch world victory in 1918; a craving for revenge; unpleasant outcrops of old tribal savagery; pride of race—these are the dark ingredients of the Nazi brew. Skillful distillery may render them intoxicating for a time to limited sections of a dosed population. But that drugged onset of a hypnotized community has nothing in common with the charging step that sent the Tricolor and the "Marseillaise" half way round the world a century ago.

There is no analogy between the revolutionary era and our own. If there is any parallel with ours it lies in the Elizabethan age—that "dangerous world of ideologies, despots, persecutions, treacherous propaganda and broken treaties, of war under the pretense of peace." That was a time when England once again was the last fortress of the world's freedom and English eyes were strained into the Channel mists for the first sight of the Armada. But the French Empire breathed another air—the atmosphere of easy growth that follows the great rains of true revolution.

There is another difference besides. A French invasion under Napoleon was a formidable thing. But it carried with it certain advantages for those classes of society which were the beneficiaries of the French Revolution. Old privileges vanished in a revolutionary blaze of tricolors. Dynasties seemed to evaporate; law was largely simplified; philosophy appeared to gain what organized religion sometimes lost. For, strangely enough, a European was sometimes freer under French administration than he had been in the shadow of his native feudalism. The foreign conqueror positively threatened to deprive Spain of the Inquisition.

But what man is freer where the German treads today? Ask them in Amsterdam and Oslo and Paris. The Nazi brings his own inquisition in the shuttered automobiles of the Gestapo. No foreign population can delude itself with hopes of enlarged freedom as the swastika flutters up to its masthead. There are no foreign units in the German Army; yet Napoleon's forces were full of foreign elements. Polish lancers, Italian troopers rode with his veterans. But Norwegian infantry is rarely seen in German columns. No Poles, no Dutchmen and no Czechs march with their conquerors. Each conquest has only served to add another weight to the growing burden of world dominion, to stretch the straining cord of power a little tighter.

Is there any parallel between the Napoleonic age and ours? Then, as now, a growing circle of threatened peoples faced the challenge of a conqueror. But then he was sustained by the forces inherent in revolution and denied to servile Germany today. Those forces drove the engine of his power and prolonged his term of conquest.

There have been other efforts by other individuals at singlehanded domination of the world. From time to time a Roman Emperor achieved it by reason of the simple fact that he had gained control of the Roman administrative and military machine and of the vast area already subject to it. Other barbarian raiders from the East—Attila, Tamerlane, Genghis Khan—leaped into the saddle of world dominion with a running start, barbarism impinging suddenly on the settled civilizations.

Is that the true analogy with all we are facing now? It may be. Hitler's epiphany has far more in common with the racing hordes of high-cheeked savages that broke in spray across the world than with the steady tramp of the Old Guard, the pounding charge of his cuirassiers rising in their stirrups with a roar of "Vive l'Empereur!" as they swept past the small, great-coated figure on the gray barb. For he was an eagle among conquerors. But now we face a vulture.—*New York Times Magazine*, Feb. 2, 1941.

God Give Us Men

J. G. HOLLAND

God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds
Mingle in selfish strife; lo! Freedom weeps!
Wrong rules the land, and waiting Justice sleeps!

Masonry's Fifth Column

RAY V. DENSLOW, P.C.M. of Missouri

Nations are not the only ones who have a "fifth column." Freemasonry is also afflicted, and its fifth column is just as deadly, and just as effective as any mechanized group bent on destroying. It is an insidious foe; its weapon is propaganda and, coming from the source it does, constitutes a major problem.

Our fifth column is the *suspended member*!

In an organization of more than three million members it is easily conceivable that not all will pay their annual dues. In a group of that many individuals there are many that will not even pay their just bills; it is also undeniable that unless members of the Fraternity pay their annual dues, the organization would cease to exist. A paternal system of government relief has not improved the situation and many of our lodges, who usually need all they can get to carry on their activities, have adopted the system of suspending on the last day of the fiscal year all those who are in arrears for dues. Now we have no brief for the man who is amply able to contribute his part to the support of the lodge and who fails to do so, but not all of those who are suspended may be grouped in this class. We are not going to discuss here what we think is the right attitude to take concerning these delinquent members, more than to express the belief that there is a proper method of handling all such cases.

What we do wish to discuss here is the results of these suspensions. Have you ever been suspended by any organization for non-payment of dues? Well, you will be unable to grasp the full tenor of our argument unless you have been one who has suffered the ignominy of having your name brought up before your friends in open lodge and there have marked up against your record the words "suspended n.p.d." Perhaps these friends did not know you were trying to hold up your head although unable to meet the grocer's, the doctor's, or the baker's bill. They did not investigate to see that you had no bank account; they did not know that you were wondering as to how to buy the next day's groceries. And here you stood suspended! And from an organization which only a few years before had told you "to relieve the distressed is a duty incumbent on all men but particularly upon Freemasons who are bound together by an indissoluble chain of sincere affection." And somehow you cannot associate suspension with sincere affection.

And then a few days later you open an envelope and learn that "at a regular meeting of the lodge you were suspended n.p.d." If you are a normal man you will feel pangs of sorrow at this action; later these feelings will turn to those of disgust and even hate. Then some of these days your young son will grow to manhood. Like many young men his thoughts will turn towards petitioning some good secret society; he turns to you for advice. And what shall that advice be?

Even suppose the suspended brother be not deserving of remission. Is he going to be inclined to feel kindly

towards the Fraternity? No; not only that, but on every occasion where he has the opportunity, he will say disparaging things of the Order, minimize its good deeds, and scatter seeds of dissatisfaction. This is the largest group of our suspended members and therefore doubly unfortunate, for their sayings are cast adrift where none of our membership can reply. And this is one of the divisions of Masonry's fifth column.

Hardly so dangerous as the other groups mentioned is the person who has become a member *but not a Mason*. For all members are not Masons. There are many men in the world who have never received a Masonic degree who are better Masons than those who have received all the degrees. A man's Masonry cannot be measured by the number of degrees he has received. It's not so much what you receive as it is what you absorb and practice. This individual is the member who joins in the hopes of increasing his business and who stultifies himself at the very beginning by signing an application specifying that he is "uninfluenced by mercenary motives." This is the member who believes in taking out of the Institution more than he puts in. And this is the reverse of Masonry which teaches that we profit most when we put in more than we take out. The *business Mason* by his failure to carry out Masonic ideals, creates the wrong impression in his community as to what a true Mason should be.

And finally there is the disinterested Mason; he may be one of several types. He may be one of those upon whom the conferring of degrees has made no impression; he may be one of those who is not interested in the spiritual side of life; the teachings of great moral lessons may mean nothing to him; he may be one who has joined through mere curiosity; or he may be a mere joiner. Again, he may have other interests in life which to him are of more seeming importance. His spare time may be limited; his dining club or service club may interfere with his attendance at lodge. In truth he has lost sight of the great spiritual value of the Masonic fraternity whose influence is worldwide in his narrow view of some local society. He prefers singing "Around Her Neck She Wore a Yaller Ribbon" to "How Firm a Foundation" or "A Mighty Fortress Is Our God." Masonry appeals to the serious-minded, to those who would better the world, and to those who believe in the tenets of Temperance, Fortitude, Prudence and Justice, Brotherly Love, Relief and Truth. It has been said that "He profits most who serves best," but Freemasonry is service without thought of profit. The Masonic ritual does not include the word *profit* in its vocabulary.

Disinterested Masons, while they may not think so, by reason of their lack of interest and failure to attend, are Masonry's fifth column. If Masonry ever becomes weakened, it will be the results of rot, and not attacks from the outside.

Hiram Abiff Boaz

By RALPH STOODY

"Is your first name 'Hiram'?" The question was being asked by a friendly hotel proprietor in a little Arkansas town. He was looking at a line of neat handwriting that had just been inscribed on the register and the guest was pushing the pen back into the glass of buckshot. On the top of a new page had been written "H. A. BOAZ, Little Rock." "Right the first time," the newcomer replied. He gave a searching glance at the man behind the desk and seemed satisfied. Then he anticipated the question that his host was just summoning courage to ask. "And my middle name is 'Abiff'."

The hotel man looked puzzled. Was this a practical joke? What about the 'true name' law? His guest was dignified and distinguished, perhaps a Judge or a Senator,—too important to be a trifle and obviously too trustworthy to be up to any kind of forgery. If the host entertained even momentarily the possibility that he might be in the midst of an afternoon snooze with a dream compounded of memories of the lodge room where last night he had wielded the gavel, the manly grip of his guest, as they shook hands across the counter, quickly dispelled it. It confirmed the man's name and told him that here was one worthy to be called "Brother."

The identity of the guest soon became entirely clear. Presently clerical looking gentlemen began to drop in inquiring for "Bishop Boaz." They pronounced it in one syllable to rhyme with 'rose.' Bishop Hiram Abiff Boaz had come to spend the week presiding over a session of an annual conference of the Methodist Episcopal Church, South. Before his stay was over the hotel manager had discovered many things of interest about his popular guest with the odd name.

None of the preachers who came and went seemed any longer to regard the Bishop's name as unusual. Many of them had become accustomed to it during the days when as the Rev. Mr. Boaz he was a much-loved preacher in Texas, or later when as Dr. Boaz he served his church as a peripatetic church extension board secretary or as a college president. Any obscure Southern Methodist who hadn't heard of Hiram Abiff Boaz by 1922 became aware of him when he was elected to the college of Bishops at Hot Springs General Conference that year. Immediately his fame was to spread even farther. He was assigned to the superintendency of Southern Methodist missions in China, Japan, Siberia and Manchuria. Largely because of his name, he says, he was taken into fellowship by the Masons of Shanghai and was invited to speak in their lodge. In the China mission, over which he presided, was a young Chinese preacher, Rev. Z. T. Kaung, pastor of the famous family of Madame Chiang Kai Shek, who later baptized the generalissimo.

The Bishop's father, Peter Maddox Boaz, died when the boy was too small to remember him. "I do not definitely know that he was a Mason, but I think we can take that for granted from the name he gave me, don't you?" said he.

"Yes, my name had attracted attention from Masons

ever since I was a boy," the Bishop replied to another question, "but of course I did not understand its significance until later. It was certainly a time of surprises for me while I was being made a Mason. I was just twenty-three when I was raised down in Granger, Texas. Masons came from many surrounding counties. They said they believed it was the first time in history that a man by the name of Hiram Abiff Boaz had been exalted to the sublime degree of a Master Mason."

That statement made the group around the Bishop wonder whether it had happened since.

"No", said the Bishop. "I have three children but they are all girls. Had a boy been born in my home, he would have been given my name, I am sure. I have always been glad that I was baptized with the name I carry. It has secured for me many favors and interesting experiences that would not otherwise have come to me.

Asked to illustrate this, the Bishop picked a faraway incident. "While traveling in the Holy Land, I got to the Mosque in Hebron on the wrong day for visitors. When I told them my name was Boaz, it seemed like a magic password. Other visitors were not admitted that day, but they opened the gates for me." Speaking of Palestine, the Bishop told the group how he had wandered through the fields of Boaz, the wealthy Bethlehemite, so beautifully described in the Book of Ruth. He doesn't claim any traceable kinship. The Bishop's ancestors came from Cornwall, England, in 1750, and settled in Patrick County, Virginia. He and Mrs. Boaz, however, did honor their first daughter with the name of Ruth.

Because they wanted to pay Bishop Boaz a compliment and have his name on their roster of members, Jackson, Mississippi, Masons one night in 1934 made the modern Hiram Abiff an honorary life member.

Bishop Boaz has worked out some difficult figures on his trestle board and like his ancient namesake, it can be taken for granted that they were approached with prayer. Of course they were not the problems of the engineer. They were, however, architectural both in the operative and speculative sense. Operative, because he was the virtual founder of the Southern Methodist University, Dallas, Texas, and had much to do with the actual rearing of its structures; speculative, in the same way that every true teacher is an artificer of human character. Bishop Boaz, before being honored with the episcopal office of his church, was the first vice president and second president of this Texas center of learning. He had earlier (1902-11) been president of Polytechnic College, Fort Worth, Texas, and was president of Texas Woman's College in the same city from 1913 to 1918.

With every interest to which he has been related this man has had an almost incredible ability to pick things up when they had fallen flat. When he was in charge of Conferences in Arkansas and Oklahoma, benevolent giving was pretty much on the dead level. The Bishop reached out his hand in encouragement, spoke rousing words, and the result was that the figures rose \$100,000

more in the quadrennium than the average throughout the denomination.

Financial failure faced the \$1,300,000 Methodist Hospital at Fort Worth. Only the determination of Bishop Boaz, it is said in that region, saved the hospital to the church and their capital to the bond-holders. This squaring up affairs and lifting prone impoverished enterprises to the perpendicular of prosperity has been a habit with Bishop Boaz. When he came to S.M.U. as president in 1920, it was in debt \$300,000, and had little endowment. They were running a deficit of \$50,000 a year. In the two years of his presidency, terminated by his election as Bishop, a million dollars was added to the endowment and most of the debt was paid off.

Bishop Boaz retired in 1938. Next December he will reach the three-quarter century mark. But don't get the idea that he has laid down his working tools. Feeling free to enjoy himself now his friends do sometimes see in his hands a golf club or a fishing pole, but you'll agree that he has earned the right to play a little.

On the links he made a 77 just last August. That day on the Waynesville course was one of his "good days". "My usual score", the Bishop says "is about 82, though I rarely ever shoot it." Nor is he losing any of his younger skill as a fisherman. Last summer at Port

Arkansas he pulled in a 70-pound tarpon. Once he landed a 150-pounder.

But the Bishop's life, even though superannuation might entitle him to make it so, is not one grand vacation. You can't break a life habit that easily. He is still obedient to the summons from refreshment to labor. During the first year of his retirement he delivered a sermon or public address every other day, on the average—a total of 180 speeches. Few effective Bishops did any better than that. During his second year of freedom he assisted in securing more than \$60,000 for the sustentation fund of S.M.U. and he is still at it.

Knowing Northern Methodist Masons have been curious when they have seen on the list of Bishops of the newly united church the name of Hiram Abiff Boaz, the writer asked Bishop Boaz for the privilege of introducing him to them in particular and to the brothers of the craft in general through the pages of the MASONIC CRAFTSMAN.

From his home at 3921 Windsor Place, Texas, he sends to you his warm, fraternal greetings.

"I have the honor to present Brother Hiram Abiff Boaz!"

Prince Saunders and African Freemasonry

By WOR. CYRUS E. PENDLETON, Colchester, Conn.

When Pierpont Bacon died, in 1800, he left his entire estate, inventoried at \$35,000, to the inhabitants of the first society in Colchester for the purpose of founding and maintaining a school—a school without reference to race, creed or color. At the beginning of the 19th century there was a large number of slave children in Colchester, who, agreeably to a state law, were to be automatically emancipated when they became twenty-one years of age. It was imperative, therefore, that these slave children be given at least the rudiments of an education in preparation for their future emancipation. To that end, the trustees very wisely provided a special school for their instruction in a separate building that stood behind the meeting house.

There are no records of this school handed down to us. Accordingly nothing is known of its operation, names, number of pupils or average attendance. However, some of the teachers are known from hearsay and casual mention. The first teacher, without doubt, was Prince Saunders, a young colored man from Lebanon, Lebanon, until some time after the revolutionary war, was a famous educational center in the Nathan Tisdale School. The fame of this school extended far and wide. It is said that, first and last, pupils were enrolled in this school from about every state in the union. Of course, the school had long since come to an end before the day of Prince Saunders. Lebanon seems to have been educationally inclined and perhaps some one who had attended this school, seeing possibilities in this bright Negro boy, took him in hand, tutored him privately, until, in 1803, he was in possession of a sufficient education to qualify as a teacher of our "School for Colored Children," where he was its master for some

three or four years. It is said that during this time he was being privately tutored in the classics by some of the teachers of the Academy. He finally went to Dartmouth college where he continued his studies for a time. He would naturally fit into this college since it was originally started as a special school for the Indians—started, above all places, in Lebanon.

In 1808, Saunders went to Boston with a recommendation from President Wheelock, of Dartmouth, as a teacher of a colored school in Boston. About the next thing of importance heard about Saunders was that he was sent to England as a delegate from the American Masonic Lodge of Boston. This brings up the subject of African Freemasonry or Colored Masonry. It becomes especially interesting to us, in that Prince Saunders, the former teacher of our colored school, became a member of that lodge and was actually sent to England in their behalf.

We might surmise that Saunders actually discovered Freemasonry during his stay in Colchester, for Colchester, at the time was at the height of her Masonic supremacy with the Blue Lodge, Royal Arch Chapter and the Knight Templar. He must have recognized the importance of the society, that its votaries were made up of the cream of society, that it was a universal brotherhood. He was perhaps so favorably impressed that when he found African Lodge in Boston, he promptly sought admission.

In regard to the origin of African Lodge, Mackey's Revised Masonic Encyclopedia says that when the British were occupying Boston at the beginning of the revolution, there was a regimental lodge connected with the army of occupation. In 1775, this regimental lodge

conferred the degrees upon a dozen or more Negroes of Boston. The British evacuated Boston the following spring and from that time to the end of the war there was little or no activity in the Boston lodges. After the establishment of peace the Boston lodges revived, but positively refused to recognize these colored Masons. Accordingly, in 1734, these colored men petitioned the Grand Lodge of England for a charter to establish a lodge of their own. The Grand Lodge of England granted the charter creating "African Lodge No. 429." African Lodge, thus organized, proceeded to the business of making Masons, by authority of their charter, and so continued for a period of over twenty-five years.

There might be some question as to the moral right of the regimental lodge in conferring the degrees upon these Negroes, in that, in all probability, they were not "free born." The Negroes, however, received their degrees in good faith, regardless of whether the degrees were conferred in good faith or not. There might be some question as to the right of the Grand Lodge of England in butting into American Freemasonry in 1784. While politically this country was completely separated from England in 1784, masonically it was not. Lodges throughout the nation were still being carried on the registry of the Grand Lodge of England, through the Provincial Grand Lodges. The old St. Andrew's Lodge of Boston, in which Paul Revere was made a Mason, was still operating under their original charter from the Grand Lodge of Scotland. Washington Commandery Knights Templar, of Colchester, obtained its charter from England in 1801. The St. John's Grand Lodge of Boston, in 1784, was still a Provincial Grand Lodge under the Grand Lodge of England. The Grand Lodge of England, therefore, being the superior grand lodge, might have the authority to go over the head of their provincial grand lodge in chartering African Lodge.

Notwithstanding the fact that these colored Masons were never recognized by the Grand Lodge of Massachusetts, the evidence suggests that African Lodge No. 429 was as "just and lawfully constituted" as any lodge in the world and as such was entitled to recognition. The color line must have been the chief objection.

In England, during the last half of the 18th century, there were two forms of Masonry commonly known as "Modern" and "Ancient." These two forms were represented by two distinct and separate grand lodges who were at loggerheads most of the time. In 1813, these two grand lodges merged and reorganized to form the United Grand Lodge of England. At that time they erased from their registry all the American lodges they had ever chartered, including African Lodge No. 429. African Lodge was left high and dry. Their charter was null and void. They were then clandestine in fact. For this reason, Prince Saunders was sent to England to intercede before the Grand Master in their behalf. The pleadings of this emissary, however, were in vain. The African Lodge was defunct or clandestine for over a decade.

Finally, in 1827, these colored Masons, duly assembled, deposed that, whereas, the original charter members had received their degrees in a just and lawfully

constituted lodge of Masons, that for over a quarter of a century, they had been operating as regular Masons under the charter from the Grand Lodge of England, a regular grand lodge, that the knowledge they already possessed no man could deprive them of, that the Grand Lodge of Massachusetts had positively refused to recognize them, therefore, it was meet and right for them to establish an independent grand lodge of their own. The grand lodge was accordingly formed, under the designation "Prince Hall Grand Lodge," and in succeeding years continued to grant warrants for the creation of African lodges throughout the state and nation. Just how far they went, I do not know. Just where they stand today, I do not know.

Some of you will recall Lewis Freeman, a colored man who lived here in Colchester during the first quarter of the 20th century—an honorable, upright citizen—a retired chef—janitor of Bacon Academy—member of the "Old Guard Band," of which I was a fellow member and thereby thrown more or less in direct contact with him. Freeman occasionally let fall certain phrases that suggested the possession of Masonic knowledge. It was generally agreed among the craft that Freeman must have been a member of one of these colored lodges. He was never questioned on the subject, however, and he never advanced any information. When I was master, in 1921, on the strength of his apparent knowledge, I asked him, at the beginning of that year, if he would prepare a lunch of sandwiches and coffee to be served to the Masons in his apartments on Merchants Row. "To be sure," said he, "now let's see, just when do you convene?" On the next lodge night some fifteen or twenty of us repaired to Freeman's, after lodge. In those days the lodge was opened at half past seven, whether or no. We could confer a degree and close at half past nine. So there was plenty of time.

We found comfortable quarters at Freeman's. A long table was set in the front room with cloth and the usual tableware. We spent an enjoyable hour—passed the hat and Freeman was satisfied. We went over several times during the first part of that year. It was at Freeman's that we hatched up the idea of putting on a St. John's Festival, the first to be held in Wooster lodge for over a hundred years. Lewis Freeman was engaged to spread the banquet. He contacted the colored church at Willimantic, who came over full strength and a bang up banquet was the result. The only mishap was when one of the wenches spilled a cup of coffee down Edw. Norton's neck. At least Ed. was well baptised for according to the wench, it was done in the name of "God," or "Jesus Christ," or some such appropriate expression.

All in all, I look back to the year 1921 with satisfaction in that, we, in a way, recognized Lewis Freeman, the apparent Mason, by putting something his way. He was not only financially remunerated, but he was well pleased and felt honored with our patronage.

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FEBRUARY ANNIVERSARIES

Gen. Jose De San Martin, a leader in freeing South American countries from Spanish rule, was born at Yapeyu, Argentina, February 25, 1778, and was made a Mason in Spain in 1808.

George Walton, a signer of the Declaration of Independence and Governor of Georgia for two terms, died near Augusta, Ga., February 2, 1804. He was a member of Solomon's Lodge No. 1, Savannah, Ga.

Ansel Biggs, first Governor of the State of Iowa (1847-51) and a founder of Nebraska Lodge No. 1, Bellevue, Nebr., in 1854, was born in Vermont, February 3, 1806.

Lord Amptill, Pro Grand Master of the United Grand Lodge of England (1908-35) and Pro Grand First Principal of Royal Arch Masonry of England, was born at Rome, Italy, February 19, 1869.

Edwin Denby, an officer in the World War and Secretary of the Navy under President Harding (1921-24), was born at Evansville, Ind., February 18, 1870, and died at Detroit, Mich., February 8, 1929. He was a 33rd degree Mason of the Northern Masonic Jurisdiction.

The Earl of Kintore was made an Active Member of the Supreme Council, 33d, of Scotland, February 25, 1879, and was Grand Commander of that body (1893-1929).

Sam P. Cochran, Past Lieutenant Grand Commander and Emeritus Member of the Supreme Council, 33d, of the Southern Jurisdiction, and Provincial Grand Master of the Royal Order of Scotland (1927-32), died at Dallas, Texas, February 11, 1936.

Ashton C. Shallenberger, Governor of Nebraska (1909-11) and Master of Harlan Lodge No. 116, Alma, Nebr., in 1900, died at Franklin, Nebr., February 22, 1938.

Charles S. Deneen, 33d, Governor of Illinois (1905-13) and U.S. Senator from that state (1925-31), died at Chicago, Ill., February 5, 1940.

LIVING BRETHREN

Alvan T. Fuller, Governor of Massachusetts (1925-29) and a 33rd degree Mason of the Northern Masonic Jurisdiction, was born at Boston, February 27, 1878.

Hugo L. Black, Associate Justice of the U. S. Supreme Court since 1937 and U. S. Senator from Alabama (1927-37), was born at Harlan, Clay County, Ala., February 27, 1886. He is a member of

the Scottish Rite at Birmingham, Ala.

Silas E. Ross, 33d, Deputy in Nevada of the Supreme Council, 33d, Southern Jurisdiction, was born at Reno, Nev., February 11, 1887.

Ralph O. Brewster, U. S. Senator from Maine and Governor of that state (1925-29), was born at Dexter, Me., February 22, 1888. He is a member of the York and Scottish Rites.

William S. McCrea, 33d, Active Member in Washington and Grand Almoner of the Supreme Council, 33d, Southern Jurisdiction, was made a Master Mason in Oriental Lodge No. 74, at Spokane, Wash., February 21, 1898. He is also a member of the Knights Templar at Spokane.

John E. Erickson, Governor of Montana (1925-33) and former U.S. Senator from that state, affiliated with Kalispell (Mont.) Lodge No. 42, February 4, 1909, and was Master of the lodge.

Leo Fischer, 33d Honorary, editor of Masonic publications in Manila, P. I., for a number of years, received the 32nd degree, Scottish Rite, in that city, February 7, 1913.

Maurice S. Whittier, 33d, Deputy in Alaska of the Supreme Council, 33d, Southern Jurisdiction, affiliated with the Scottish Rite at Seattle, Wash., February 22, 1915.

Dr. Joseph Fort Newton, D.D., 33d, eminent preacher and Masonic writer, was installed as Grand Prelate of the Grand Encampment, Knights Templar, U.S.A., February 27, 1929.

A VETERAN PASSES

David Shiverick, 97, descendant of a famous shipbuilding family and the oldest male resident of Dennis, Massachusetts, died at his home in Sesuit Neck Road, Dec. 18, after a year's illness.

A descendant of Thomas Howes, one of the first settlers of Dennis, Mr. Shiverick could trace his family back to Governor Thomas Prince and Elder Brewster.

The shipbuilding industry in Dennis was instituted in 1837 by Christopher Hall and Asa Shiverick, Mr. Shiverick's grandfather. Mr. Shiverick's father was conducting the business when, in 1863, he worked on the schooner Ellen Sears, the last ship built there.

Active in fraternal affairs, Mr. Shiverick was for 74 years a member of the Masonic order. He was a member of the Sylvester Baxter Chapter and Mount

Horeb Lodge. He was also the oldest member of the Dennis Grange.

It is truthfully said that the trim, 1,000-ton sailing vessels built in the shipyard near Mr. Shiverick's home were known in ports throughout the world. In 1924 a tablet honoring the Shiverick shipbuilders was placed on the site of the yards.

He was married in 1867 to Hannah Kelley of East Dennis. She died about 10 years ago.

Funeral services, largely attended, were held from the home in Quivert Neck Road. Members of the Sylvester Baxter Royal Arch Chapter Masons acted as pallbearers.

PORTLAND HONOR PIKE

Scottish Rite Bodies of Portland, Ore., observed the birth anniversary of the late Grand Commander Albert Pike of the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A., with a dinner on December 28, 1940. Louis G. Clarke, 33d, Active Member in Oregon and Grand Chamberlain of the Supreme Council, presided and the principal address was delivered by the Rev. William Wallace Youngson, 33r, Past Chaplain of the Supreme Council.

Thirty Masons who have attained the thirty-third degree attended the dinner. This event in honor of Grand Commander Pike has been held in Portland each year since 1894.

CENTRAL AMERICA

Dr. Eduardo Aguirre Velasquez, 33d, who was a Cabinet official under the President of Guatemala when Grand Commander John H. Cowles of the Supreme Council, 33d, Southern Jurisdiction, U.S.A., visited that country several years ago, and who extended to him many courtesies and favors, died in Panama on December 31, 1940. At that time Doctor Aguirre Velasquez was also Grand Secretary General of the Supreme Council of Central America and a very active and enthusiastic Mason. After his retirement, he had spent some time in other Central and South American countries, finally making his home in Panama City, where he passed away.

Manuel Borge, Jr., 33d, Active Member of the Supreme Council of Central America, who lived in Managua, Nicaragua, passed away on November 15, 1940, at the age of seventy-seven years.

Information also comes from that Su-

preme Council that Arturo Faith and Dr. Francisco Salazar of Guatemala have been elevated to Sovereign Grand Inspectors General, 33d.

UNIQUE GIFT TO SCHOOLS

During the first week in January, 1941, the public schools of Lancaster County, Pa., received a total of \$20,000, to be used as each school board saw fit, from a unique trust set up by Clarence Schock, a resident of that county. The public schools of York and Dauphin Counties, Pa., will also receive money.

Mr. Schock, 75 years old and owner of fourteen wholesale oil plants and twelve gasoline service stations valued at \$1,000,000, is childless. Recently he became concerned about what would happen to his money and his business if he died and, as a result, converted his business into a trust, the benefits to go to the public schools of districts served by his oil company. He retained only a modest income for himself and his wife.

The trust should prove of mutual benefit to the schools and the oil company, for each school district's share of the profits depends both upon its population and the amount of oil its citizens buy from the Schock Independent Oil Company. The more oil and gasoline purchased, the greater the amount of money that will go to the schools. This will, in turn, relieve the tax burden in each district.

Sixty-two school boards in Lancaster County received amounts varying from \$20.28 to \$5,042.96 in the distribution of the first profits under the trust.

NAZIS ATTACK FREEMASONS

"There is only one group of men whom the Nazis and the Fascists hate more than the Jews," writes Mr. Sven G. Lunden in a recent article. "They are the Freemasons." Mr. Lunden, expert on the history and current situation of Freemasonry, gives interesting facts concerning the treatment of Freemasons under totalitarian rule.

As early as 1925 Mussolini in Italy ordered the dissolution of Italian Freemasonry. The Grand Master was exiled to the Lipari Islands, where he died. General Cappello, who gave up membership in the Fascist Party rather than betray his Masonic ideals, was sentenced to thirty years in prison after being framed by OVRA—the Fascist secret police.

Hitler followed suit after his rise to power. The ten grand lodges of Germany were outlawed. Dr. Joseph Goebbels, Nazi propaganda minister, ordered an "Anti-Mason Exposition" in 1937. Following the defeat of France in May, 1940, the Vichy Government, taking its cue from Hitler, dissolved Freemasonry in France, seizing the property of the grand lodges. Hungary, Bulgaria, Rumania have also passed anti-Mason laws.

"The totalitarian hatred of the Ma-

sons," writes Mr. Lunden, "is explained by the whole history and temper of Freemasonry. For more than two centuries its leaders have been consistently on the side of political freedom and human dignity, reaping a harvest of persecution at the hands of tyrants."

MESSAGE FROM GREECE

The spirit of the Greek people in their splendid fight against Italian aggression is shown in the following letter, which was sent by the Grand Commander of the Supreme Council, 33d, of Greece, to the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A. It is dated November 28, 1940, but was not received in the United States until a month later.

"In this moment of a sublime start to save our liberty, cowardly threatened, when our small Nation fights heroically side by side with the glorious Royal British Army Forces, the Supreme Council, 33d, of Greece, from the top of the Acropolis, sacred Temple of Athens, sends with emotion to the Supreme Council of the Southern Jurisdiction, U.S.A., its fraternal and affectionate greetings.

"God bless our arms and protect the valiant defenders of freedom and civilization. God will punish those who dare to enslave humanity and impose subjection and tyranny upon free peoples.

"Confident that we are under Divine protection, strong in our right, faithful to our duty, our Nation will fight with courage and firmness against the invader.

"We have the firm conviction that the great people of the U.S.A., devoted to the same ideal of liberty, independence and human respect for freedom, extend their sympathy to the Hellenic nation.

"This conviction permits the Supreme Council of Greece to rely upon the moral and any other possible help from all Brothers of your Supreme Council's Jurisdiction to our Nation struggling in a violent effort against an unjust and insolent enemy."

OLDEST NEW YORK MASON DIES AT AGE OF 103 YEARS

John Leonard Driscoll, oldest Mason in the State of New York, died at his home in Catskill, N.Y., on January 2, 1941. Mr. Driscoll, who celebrated his 103rd birth anniversary last October 11th, had been in remarkably good health up until a month before his death.

During his active years, Mr. Driscoll was connected with the Catskill Mountain Railroad, coming to Catskill in 1880 as master mechanic and becoming superintendent. Later, the men associated with him on the railroad formed the John L. Driscoll Association, which, along with Masonic groups, honored him on his 102nd birth anniversary.

Mr. Driscoll was born in Piermont-on-the-Hudson, Rockland County, N.Y., in 1837, in a stone house built before the Revolutionary War. The family moved

to a small Dutch community near there, where he spent most of his childhood days. As a little boy he saw the Hudson River Railroad lay the rails of what is now a part of the New York Central, and he recalled that every village along the Hudson River had its own market sloop. In those days, all transportation was by boat or stage coach.

The philosophy of Mr. Driscoll, as stated only a short time before his death, was predicated on letting people alone. He believed firmly that each person had the right to live his own life in his own way, and was seldom critical of others.

Long a Mason, the centenarian received a palm signifying 75 years of service to the Fraternity at a dinner in his honor on his 102nd birthday in 1939. Three hundred Masons and members of the John L. Driscoll Association paid tribute to him on this occasion. On his 103rd birth anniversary, October 11, 1940, 200 members of Catskill Lodge No. 468 honored him.

Mr. Driscoll was a member of Catskill Lodge No. 468, Catskill Chapter, R.A.M., and Catskill Council, R.&S.M.

FRENCH LIBRARIES SEIZED

Recent reports from neutral sources state that all Masonic libraries in France have been seized by the invading Nazis and sent to Germany for study. A request from the Bibliotheque Nationale (the French National Library) that the volumes seized be turned over to it was refused.

Information sent to the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A., from France on August 27, 1940, stated that the property of both the Grand Orient of France and the Grand Lodge of France was to be sold at public auction by the Petain Government. The libraries of these two organizations contained many important Masonic documents, including several dealing with the founding of the Scottish Rite in America. Apparently the libraries are not to be included in the property sold.

Raids against libraries and bookstores in France have swept the shelves clean of all books objectionable to the Nazis, including not only all anti-Nazi material but much philosophical and historical literature. The roundup of objectionable literature started last summer and has continued under the supervision of the Gestapo.

One American library in Paris was the object of a raid, but no books were confiscated after the library promised to withdraw objectionable literature from circulation. The Library of the Alliance Israelite in Paris did not fare so well, however, and its entire collection, worth several million francs, is said to have been seized and sent to Germany.

Besides the seizure of books classed as objectionable by the Nazis, Germany now

exercises close supervision over the publishing industry of France. Germans now control the most important French book-exporting agency, apparently to prevent anti-Nazi literature from being shipped to other countries.

Most of the books seized were by French authors. While the majority of them dealt with the Nazi regime and totalitarian governments, several were about the Russo-Finnish war. The action was not unexpected for it follows the normal Nazi procedure wherever Hitler and his cohorts have come into power.

104-YEAR-OLD MASON

Seminiti Julius Von Hirsch, who celebrated his 104th birthday on Christmas Day, 1940, received a fifty-year button from Oakland (Calif.) Lodge No. 188 on January 8, 1941. Presentation was made by George C. Pardee, former Governor of California and senior Past Master of Oakland Lodge, who was honored, at the same time, with a gold past master's certificate signifying fifty years' service to the Craft in that capacity.

Doctor Von Hirsch was born in Munich, Germany, in 1836, his father being German and his mother French. Educated in the various schools and colleges of Europe, he mastered thirteen languages and later became a colonel in the French army and served as medical attache with the French Navy in China. Honorably discharged, he came to New York City in 1878, and immediately took the necessary steps to become a United States citizen.

For ten years he conducted the New York Metropolitan Orchestra, and while in New York, became a friend of the late Mark Twain. His musical career was cut short by a severe attack of influenza, which left him almost totally deaf. Undismayed, Doctor Von Hirsch entered medical school in San Francisco to complete his studies, though he was more than fifty years of age at the time, and practiced medicine in Oakland from 1890 to 1933, when he retired at the age of 97 years.

Despite his advanced age, Doctor Von Hirsch insists that his days of lodge attendance are not over, and planned to appear in person to receive the fifty-year button.

DEBUNKING DEPLORED

The tendency of modern educators to read selfish motives into the actions of the greatest men in American history was scored in a recent column by Walter Lippmann. A text-book of Dr. Charles Beard, historian, was the principal object of Mr. Lippmann's attack.

Doctor Beard suggested in his book that any study of the men who drew up the United States Constitution should include a detailed list of their property and bond holdings. He comes to the conclusion that such a list would show that

men of wealth chose our form of government—and further implies that the reason behind their choice was a selfish desire to increase and protect their holdings.

There is little doubt that the men of influence in colonial times were, on the whole, from the wealthy class. But there is no reason to believe that their wealth was increased or their position made more secure by the Constitutional Republic they chose, after bitter debate, as the best type of government for the American people.

History has proven that these men were right. The American people have received benefits greater than any other people of the world, and all these benefits were theirs because of the Constitution. Rich and poor alike are protected and aided by the guarantees of that document.

In view of these facts, it is hard to follow the reasoning of Doctor Beard. No doubt, in the strictest sense of the word, all men are motivated, to some extent, by economic desires. But there seems to be no reason to assume that the men who framed the American Constitution thought they would gain material advantage from it at the expense of others.

It is certainly more logical to assume that the heroes of the American Revolution and the early days of the Republic were sold on the idea of freedom. Men motivated by the desire for economic gain would probably not fight a bitter, costly war for such a new, almost obscure idea as the desire to rule themselves. They pioneered in government.

The work of these men has stood the test of time. Certainly that entitles them to respect and sympathetic treatment at the hands of historians. The school children of this country could do much worse than to pattern their lives after some of these patriots. They certainly should be given the opportunity to study, in a sympathetic manner, the lives of the great men of American history.

HITLER AND CHRISTIANITY

Archduke Otto, twenty-eight-year-old Hapsburg heir to the former Austrian throne, addressed the Washington (D.C.) Town Hall on the evening of January 5th. He declared that the new German religion is not based on a belief in God, but upon the Nordic Race, the source of all values, inspiration and achievement. Men under this religion are to be redeemed through the purity of their Nordic blood and not through the shedding of the blood of Christ, he said.

Naziism, which places the body and soul of the individual completely under the jurisdiction of the State, and denies the basic Christian doctrine of absolute equality of men before God, is in conflict with the Roman Catholic and Evangelical religions. Between Christianity

and the neopaganism of Adolf Hitler there could be no compromise, the young Hapsburg heir declared.

In the open forum which followed the main address, Rifat Tirana, an Albanian, a Moslem, and former assistant secretary of the financial committee of the League of Nations, took issue with some of the statements of Archduke Otto. He pointed out that despite the persecution of Roman Catholic and other churchgoers, as alleged by the Archduke, Hitler's first international treaty was a concordat with the Vatican. He said it was hard to reconcile the position of the speaker with the fact that the Catholic Bishops had blessed Fascist troops in Abyssinia and Spain, and that the dictators of Spain and Portugal claim to be Christian Fascists.

In answer to the Albanian's question as to why the Vatican did not become aware of the danger of Fascism sooner, the Hapsburg heir said that the Vatican believed that Hitler could be kept within political and economic fields, thus leaving the religious life of the German people to the church.

It is well to remember, in considering the question of Hitler's relations with the Roman Catholic Church, that the concordat signed between him and the Pope is still in effect. This concordat gives Catholic Churches certain privileges not granted to the Evangelical Churches, despite the fact that only about one-third of the German population is Roman Catholic.

In answer to the query as to which of the two ideologies, Naziism or Communism, was the greater threat to Christianity, Archduke Otto replied that the former was more dynamic than the latter. Naziism, he said, appeals to the sections of the lower, middle and upper classes, while Communism appeals purely to the proletariat or lower classes.

FRANCE

News from Paris discloses that drastic measures have been taken against Freemasonry in France since that country fell under the yoke of Hitler and Mussolini. This action against the Craft is not surprising to Masons who have watched the processes of these two dictators. Wherever they have seized power, Masonry has been suppressed.

There can be no compatibility between Freemasonry and totalitarianism. The principles upon which the former is established—the Fatherhood of God and the Brotherhood of Man—are diametrically opposed to the latter, whose claims, modes, and purposes are achieved through lies and violence instead of through diplomatic and parliamentary processes.

Freemasonry flourishes in and supplements democracy in its teachings, its philosophy, and its activities among men.

Dictators and authoritarian religions never specify the truth when attacking the Craft. They say nothing of its doc-

trines, its philosophy of life, its benevolences and its labors of uplift among men.

There is something about the simple facts and principles of Freemasonry that dictators, secular or ecclesiastical, cannot brook. They include a quiet, unselfish labor to improve mankind intellectually, morally, and spiritually; the doctrine of freedom and the rights of man, and the inculcation of its four cardinal virtues—temperance, fortitude, prudence, and justice—all of which tend to strengthen the faculties of the individual and give him dignity, self-reliance and place among his fellow men. To tell of these, the Craft's ethics, which were developed from the philosophy of the great teachers of the race, and from which are derived the liberties enjoyed by free men, would defeat the purposes of dictators.

When the Black Shirts seized Rome and the Italian Government, Mussolini ordered the suppression of Freemasonry. Eighteen Masons were murdered in one night in a surprise attack in Florence. Many leading Masons, who were among the outstanding citizens of Italy, were hunted down, murdered or imprisoned. Under the heel of Hitler, Masons met the same fate in Germany, Austria, Poland and Czechoslovakia. In Spain, at the hands of Franco, members of lodges were seized and murdered by garroting or other horrible means, tortured or imprisoned.

Fearful of the truths of Masonry, dictators charge it with being political in character—different, according to European reports, from the Masonry of the United States and England.

Taught to be master of his own voice, vote and opinion, a Mason is presumed to think for himself. He takes orders from no one in his religion or politics, much less an officer of his lodge. It is this independence of mind, not the alleged political character of the Fraternity, which excites the animosity of totalitarian dictators and authoritarian church prelates.

The Roman Catholic Church, whose membership includes the three dictators above named, has for years charged that Masonry in Europe is political and thus differs from Masonry in the United States. This charge is probably made with the hope that if the same lies are told often enough they will be believed by some of the people. Freemasonry in France and in other continental European countries, often thus charged, is not in politics as a party nor as a group. Masons take part in politics as individuals and occasionally thus defend the Craft against attacks of the Roman Catholic Church, which historically has invoked what governments it could to suppress it. American Masonry and that of Europe have long been on terms of amity and have exchanged representatives for more than a century.

From the beginning of the Spanish War to the present, American Masons have sent thousands and thousands of dollars to Europe to relieve their brethren who were suffering from the horrors of war; nor did they limit their contributions to Freemasons alone.

Referring to the action of national leaders, it is strange what some of them will do when they are in power. The great Petain, who at Verdun said, "They shall not pass," has apparently, in exchange for becoming dictator of France, surrendered the armies of that country to Germany, despite a solemn agreement of the French Government with its Ally—an agreement which would have been carried out if honesty had prevailed.

In this connection it may be added that some suspicion that the price of approval of Petain's act by the Vatican was his suppression of Masonry in France. Others think that the Vatican's approval involved the establishment of both Fascism and the crushing of Freemasonry in France, Fascism being the Vatican's ideology in affairs of state and national economy.—*Scottish Rite News Bulletin*.

SCOTTISH RITE IN

ALASKA INTERIOR

A Scottish Rite degree team from Juneau, Alaska, flew, on November 15, 1940, to Fairbanks, an interior town of 4,000 inhabitants, where they conferred the degrees upon twenty-four candidates. The Juneau Scottish Rite Masons traveled 800 miles over the frozen wastes of the Alaskan Territory to confer the 14th, 18th, 30th and 32nd degrees in full form and communicate the rest. All paraphernalia was shipped by steamer to Seward and by railroad to Fairbanks well in advance, so that nothing was missing to mar the degree work.

The reunion occupied four days, from November 16th to 19th, inclusive. The following day, the Fairbanks Scottish Rite Masons were hosts at a banquet for all Masons and their ladies residing near there. More than 200 persons attended, making it one of the largest Masonic events ever to take place in Alaska. Walter B. Heisel, 33d, General Secretary of the Alaska Scottish Rite Bodies, acted as toastmaster, while general arrangements were in charge of Andrew Nerland, the only 33rd degree Mason in Interior Alaska.

The temperature during the event ranged from 10 degrees above zero to 10 degrees below, considered unusually fine for this time of the year in Fairbanks, which is very close to the Arctic Circle. Bad weather overtook the degree team in its flight back to Juneau, however, and it was delayed three days in Whitehorse, Yukon Territory, Canada. There, the team was entertained by J. Aubrey Simmons, Collector of His Majesty's Customs and Excise for Yukon Territory, who is a member of the Alaska Scottish

Rite Bodies at Juneau, having been initiated many years ago while a resident of Skagway, Alaska.

Members of the Juneau degree team who made the trip were Walter B. Heisel, 33d, General Secretary; Edwin Sutton, 33d, General Treasurer; John J. Fargher, 32d, Knight Commander of the Court of Honour and Commander of the Alaska Council of Kadosh; J. W. Leivers, 32d, Knight Commander of the Court of Honour and Acting Master of Kadosh, Alaska Consistory; H. D. Stabler, 32d, Knight Commander of the Court of Honour and Acting Wise Master of the Alaska Chapter Rose Croix. They were joined in the work by N. Lester Troast, 32d, Venerable Master of Alaska Lodge of Perfection, who had previously arrived in Fairbanks by plane from Anchorage.

LAST OF FAMILY MADE MASON

A famous midwestern Masonic family was again in the news on November 9, 1940, when the ninth and last male member, Warner T. Jones, of Clarinda, Iowa, was made a Master Mason in Nodaway Lodge No. 140, Clarinda. In the working stations were J. Frederick Hughes, Dongola, Ill., father-in-law of the candidate, and his seven sons.

Iowa Grand Lodge officials and representatives from fifty-five lodges in four states attended. The work was moved from the hall of Nodaway Lodge to the Clarinda High School gymnasium to accommodate the overflow crowd of more than 200 Masons from other lodges.

This was the third time the Hughes family had been together to put on the Master Mason degree for a member of the family. Last year six of the brothers were in the working stations when Delbert C. Hughes, the youngest brother, became a Master Mason in Jerseyville, Ill. Last summer the seven brothers again united and this time conferred the degree upon their father, J. Frederick Hughes, of Dongola, Ill. The brothers participating were: Carroll T. Hughes, 32d, Jacksonville, Ill.; Ralph Hughes and Harold O. Hughes, 32d, both of Clarinda, Iowa; Virgil V. Hughes, Cherokee, Iowa; Raymond A. Hughes, Mt. Pleasant, Iowa; Grant L. Hughes, 32d, Brazil, Ind.; Delbert C. Hughes, Jerseyville, Ill.

The Illinois ritual was used for the first time in Clarinda when the first section of the degree was given, and several Masons from Jacksonville, Ill., assisted. The lecture and charges were given by Carroll Hughes, who is Deputy Grand Master of the Sixty-Seventh District in Illinois.

Following the degree work, Earl Delzell, Deputy Grand Secretary of the Grand Lodge of Iowa, presented Mr. Jones with a Masonic ring from the Hughes brothers and their father.

A dinner and reception were given by the present officers, past masters and district lecturers of Nodaway Lodge for the

Hughes family and distinguished Masonic guests and their wives. It was the first time all the members of the family, including in-laws, had been together.

Distinguished visitors present included Grand Master Harry L. Searle of the Grand Lodge of Iowa, Deputy Grand Master Claude W. Smith, Junior Grand Warden Don Carpenter, Junior Grand Deacon M. R. Boyer, Deputy Grand Secretary Earl Delzell, Past Grand Master T. W. Wellington, Past Senior Grand Warden Tom Beaumont, Past Deputy Grand Master J. V. Gray, and Past Junior Grand Warden Earl Peters.

GRAND LODGE CHARITIES

COST \$4,500,000

Forty-nine grand lodges in the United States expended \$4,670,042.93 for charity during their last fiscal year, it was revealed in a report published October 1, 1940, by the Masonic Relief Association of the United States and Canada. During the same period, the various grand lodges of Canada spent \$292,230.95 for relief.

The Relief Association's survey showed that Masonic homes valued at \$34,271,820.13 are owned and supported by American Grand Lodges. Cost of supporting the homes, which house 7,874 guests, amounted to \$3,853,869.16 during the past fiscal year, while \$665,985.23 was expended on outside relief, which was given 3,288 persons.

Seventeen grand lodges maintain hospitals in conjunction with their homes, and seven support two homes each. Average cost per day for each adult and child in a home was \$1.33 last year. Broken down further, the average cost per day for each adult guest was \$1.25 and for each child guest, \$1.30. For each day any guest was in a Masonic hospital, the average cost was \$2.37.

Largest single charity expenditure was \$567,367.22 by the Grand Lodge of New York. Its home, housing 579 persons, is valued at \$2,878,314.89. Cost of operating it amounted to \$430,240.76, while 506 persons received outside aid to the extent of \$117,749.41. Pennsylvania's \$5,000,000 Masonic home, housing 609 persons, operated at a cost of \$312,989.55 last year, and the grand lodge also spent \$25,945 aiding 150 persons outside the institution.

The Grand Lodges of Illinois, Kentucky, Massachusetts, Mississippi, Nebraska, North Carolina and Oklahoma support two homes each, and four of these operate hospitals in conjunction with them. Only one Grand Lodge, Iowa, maintains a Masonic hospital but no home.

Grand lodges supporting one home each are Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Indiana, Kansas, Louisiana, Maryland, Michigan, Minnesota, Missouri, Montana,

New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Tennessee, Texas, Virginia, Washington, West Virginia, Wisconsin, and the District of Columbia. Of this number, 13 maintain hospitals in conjunction with them.

Costs per day for each adult guest varied from a low of \$.79 for the 290 adult persons in the Kansas Masonic home to \$2.50 for the 144 adult persons cared for in the two institutions in Massachusetts. Per diem costs for children, including their education, ranged from \$.81 in Kentucky, where 171 boys and 184 girls live in Masonic homes, to \$2.35 in the New York home, where 110 children are cared for.

Hospital costs were highest in Illinois and Mississippi, where the amount necessary for each day of hospitalization was \$4.00. Oklahoma's hospital cost was lowest at \$1.00 per day.

Other relief projects included expenditures totaling \$35,963.11 for aid to 143 persons suffering from tuberculosis and \$114,225.43 for educational purposes.

Canadian grand lodges spent \$276,368.61 on 985 persons for outside relief work, an unusually high per capita figure for the Masonic population of Canada. The Grand Lodge of Nova Scotia is the only Canadian Body maintaining a Masonic home, however. It is valued at \$86,293.86, and housed 29 men and women last year at an average cost of \$1.65 per day. Home expenses totaled \$15862.34 for the fiscal year.

NORTHERN SUPREME COUNCIL

Andrew Singer Patterson, 33d, Grand Treasurer General of the Supreme Council, 33d, A.A.S.R., Northern Masonic Jurisdiction, U.S.A., died at Harrisburg, Pa., January 4, 1941. He has been succeeded in that office by Gaylard Millard Leslie, 33d, Deputy for Indiana, the appointment being made by Grand Commander Melvin M. Johnson, 33d. Mr. Leslie will act in this capacity until the next meeting of the Supreme Council in September, 1941, when Mr. Patterson's successor will be regularly elected.

All Sorts

NATION'S SURVIVAL

DEPENDS ON

MORE WORK

The United States rose in wealth, power, and leadership, with its citizens advanced to the highest standard of living, largely through the evolution of American industry. The growth, progress, and development of industry were the result of its steadily increasing rate of productivity and the consequent lowering of unit costs. Moreover, the ascending earnings of industrial employees reflected the rising ratio of output to

number of workers, or the increase of per-man production.

This favorable average of individual production was attributable to these major factors:

- (1) Ample hours of efficient effort.
- (2) Profitable investment of capital in equipment.

The two factors are interdependent and reciprocal, neither functioning to best advantage without the other. Together they are the mainsprings of the American system through which—as long as it was allowed to operate—constantly increasing production rewarded employees with more and more of the good things of life.

Because the steady rise in the earnings, wealth, and welfare of American workers paralleled the technological advance of industry, some economists ascribe such progress almost entirely to capital investment in machinery. They point out that in many kinds of manufacturing, the greatest proportion of the actual work is done solely by machines; hence, they reason that, as to his high wages, the workman is simply the fortunate beneficiary of the process of mechanization.

Although labor has received the largest share of the values created by machines, it is not wise to minimize the importance of the factor of human effort. This has been evidenced by the adverse effects of external interference with workmen.

The steady advance of labor through the years created such confidence in the American system that comparatively few workmen were interested in outside schemes ostensibly aimed to improve their lot.

It is a tribute to the common sense of most employees that they still see clearly the real reasons for their favorable status as compared with that of workers in other countries, and are distrustful of anything that disturbs or retards their function in the system.

However, the possibilities of personal profit in specious advocacy of the cause of employees have gradually given rise to a large class of labor-union leaders, social reformers, and the like, not to mention outright racketeers. Attracting to itself fake-liberals, leftists, etc., particularly in the last ten years, this class has used its growing influence to bring about legislation gravely affecting industrial workmen.

The effect of all this disturbance of the functioning of labor in the system is one of the reasons for the retardation of industrial recovery and the prolongation of enormous unemployment.

The profitable operation of a plant in today's competition calls for ample production at lowest unit cost and this is especially necessary to success in the printing industry.

Likewise, in any kind of industry, wages and the workman's standard of liv-

ing depend on the volume of output and can only rise in proportion to increase in production.

Conversely, anything that restricts production either retards the workman's economic advance or tends to lower his standard of living. And nothing else known to us so restricts production as the waste and cost-inflation resulting from governmental regulation of employment, compulsory collective bargaining, and the closed shop.

A recent example was afforded in the composing room of the Chicago *Herald-Examiner*, where the typo-union chapel directed its chairman to prefer charges against any members setting more than a certain amount of type.

Benefiting by capital investment in the mechanization of industry, labor marched forward in real wages and favorable working conditions as long as the majority of workers were free from labor unionism and social legislation.

Then came the deluge of state and federal labor laws, culminating in the Wagner act and the wage-hour act. The operation of these laws has not only precluded increase of industrial output but also prevented undisturbed normal production. Hence, it has generally impeded the progress of workers, restricted their potential earnings, tended to diminish real wages, and fostered unemployment.

Naturally, such intermeddling with the human element of industry could only react unfavorably upon the factor of machinery and technology.

When legislation cuts down the number of hours a man can work at a fair wage rate, it also reduces the productivity of the machines he uses. The theory that it is easy to hire additional skilled employees to keep machines in operation has proved fallacious.

Even if production is pushed by every mechanical means, such progress is canceled by the hampering effects of labor laws.

Free capital is invested in production facilities only under conditions that promise safety and profit. However, under the hazards injected by labor unionism and social legislation, capital is withheld from investment in plant improvements. In this way labor is deprived of the gains it might derive from the advance of its companion element in production.

The factor of mechanization works out in higher real wages if the complementary factor of individual endeavor is sustained. But the tendency in this country, as in some others, has been to use machines to reduce labor by shortening working hours.

The inclination has been to consider machinery and technology not as a means of making wealth for all engaged in industry but as a way to relieve men of work. In this manner the work week has gradually been reduced.

The process of curtailing effort continued without great opposition as long as it was counterbalanced by increasing production. But when that increase ceased, there was no longer any justification for either larger pay or shorter hours.

Since production has started to slip and sag because people are no longer willing to do enough work, or are subjected to outside interference that prevents them from working, their real wages and their standard of living have begun to fall.

This decline in the welfare of employees has come about, to a great extent, in consequence of too much labor unionism and social legislation.

The progress of these movements for many years has been lubricated with the insidious appeal of "less work," always accompanied with the irreconcilable lure of "more pay."

This seductive sophistry has gradually permeated the public mind while many people have wondered why they were gradually slipping to lower levels of living and running into debt.

A much better way to regard plant improvements is as a means of doing not less work but more work.

When labor quickens its stride along with mechanization, a great gain in production can be achieved.

That is what is meant by the frequent and true declarations that the American people generally are going to have to work harder.

The flight from work must be reversed, and energy must be invested abundantly if our citizens are to regain and sustain their standard of living, pull the nation out of its deep pit of debt, and promptly prepare for adequate national defense.

THE CHALLENGE

The impact of the huge defense program upon our national economy constitutes one of the greatest challenges that ever confronted American business, not only in providing the necessary equipment and supplies for military purposes but in accomplishing this task without leaving in its trail a serious aftermath. The tremendous job to be done is in part indicated by the fact that during the last war about 700,000 different articles were purchased by the government. The transition from peace time to war time economy is difficult but progress is being made. Fortunately, most of our major industries are in a strong position to meet the tests before them.

The achievements of the automobile industry have been outstanding. Since the close of the World War No. 1, the number of cars registered in this country has increased fivefold and today we have twice as many passenger cars as all the other countries combined. There is about one car here to every five persons, so the entire population could be transported at one time. In addition, there are about four and one half million

trucks, or eight times as many as in 1918. Approximately 10% of the nation's freight is now being transported on these vehicles. At present the industry is playing an important part in the defense program by building trucks, tanks, airplane engines, machine guns and the like. It was recently announced that the engineering experience of the automobile industry would be pooled so that mass production technique may be applied to aircraft production.

During the depression period the steel industry made extensive repairs, expanded its facilities and introduced new processes and methods so that it is now in a position to take care of the military requirements of this country and a large part of those of Great Britain and, at the same time, to supply the essential needs of its regular customers. Should the need arise, the industry is prepared to construct additional plants to increase its capacity.

The electric power industry provides a vast network of facilities which furnish

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Petroleum plays an extremely important part in modern warfare. We are fortunate in having an abundant supply for all purposes. More than three-fifths of the annual world production of petroleum is accounted for by the United States. Domestic oil and natural gas is the source of 40% of the energy used for power in this country. Petroleum is conveyed from oil centers to refinery points by a system embracing more than 95,000 miles of pipe lines so that all parts of the country are served with this essential product.

With approximately one third of the mileage of the world, the railroads of this country provide an indispensable service in the transportation of goods and persons in all parts of the country. They are now prepared to do their share in national defense in the transportation of men and materials. Despite the long years of depression, the railroads have done remarkably well to be in a position to meet the heavy military demands that may be made upon them. Compared with two decades ago, the average freight train performs twice as much service and the freight car capacity is one fifth larger, whereas the roadbeds and service facilities are reported to be of the highest standard in the history of the system.

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in this country by means of 95,000,000 miles of telephone wire. There are more telephones in the United States than in all the other countries combined. By means of scientific research carried on over a long period of time, the telephone system has been prepared to meet all everyday requirements as well as any emergency.

Research laboratories are in the front line of modern warfare. From these scientific establishments come powerful munitions as well as new materials, new processes and better methods. The United States is in the forefront in scientific discoveries and developments and for the past few years business concerns in this country have in the aggregate spent more than \$200,000,000 annually on research projects. In order to strengthen the defense program the Administration last summer appointed a commission to cooperate with industry in co-ordinating its vast research facilities. There was also appointed an inventors' council, composed of scientists, industrial research experts and government officials, whose function it is to stimulate the development of national defense weapons.

In addition to the foregoing, there are many other activities that are being devoted to building up our national defense program. With all these facilities, as well as abundant resources at our disposal, the United States is potentially the strongest nation in the world. But the task before us of providing for our ordinary needs as well as to be in a position to meet the threat of aggressors from abroad is a challenge to all the ingenuity and energy at our command. We can not now pursue a leisurely course but must come to grips with reality and speed up our defense program for, in the bitter struggle that lies ahead, only the strong will survive.—*New England Letter.*

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